

# Home Missionary Education Papers

No. 8



## HOW TO STUDY AND HOW TO PREPARE A MISSIONARY ADDRESS



CHURCH MISSIONARY SOCIETY  
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# How to Study and How to Prepare a Missionary Address

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## CHAPTER I

### HOW TO STUDY

**T**HIS paper is addressed mainly to those who, having been to a training school in connexion with the home missionary education of the Church, realize that they have a responsibility for trying to pass on the message, and wish to do their share in bringing the missionary challenge and outlook into the whole of church life. How is it to be done?

#### **Efficiency Arising from Knowledge**

It is not the church organization that really counts but the person in and behind the organization. In the long run it is the personal efficiency and inspiration of the Christian which is of supreme importance for the missionary campaign at home and abroad. It follows that the best gift that any of us can give to this cause is not to be reckoned in £ s. d.; it consists of ourselves. And if this is so, it is our clear duty to become the best possible gift. Hence the need for study. The more we know the more we shall have to give. The more we know the more points of contact we shall have with other people. The more we know the more we shall see what there is to be done and how to do it. Knowledge is essential for our love to God, and our neighbour too. For, on the one hand we cannot love God "with all our mind" if we make no effort to train our mind and help it to grow. And on the other hand "to do the Will of God we must know the needs of men"; and it is His Will that we should do our utmost to meet those needs. So the two-fold law of Christ should lead us inevitably to study.

But "How shall we study?" That is the question by which many of us are puzzled.

#### **Reading and Study: a Difference**

Whenever possible it is a great gain to join with others in study. But this paper may be read by some one who has little or no chance of joining a study circle or adopting any other method of corporate study. What can you do by yourself?

First, there is *casual reading*. This is not the same thing as definite study, but it has its value when rightly directed. It includes all such material as the newspaper, weeklies, magazines, novels, or other light literature, books or articles about our

favourite hobbies and the like. If we avoid harmful trash (there is plenty of it to be avoided), all this material is good and useful for general culture. True, it tends to mind furnishing and mind decorating rather than actual mind building, but it is by no means on that account to be despised. One advantage about it is that it can be done in odd moments, or when we are tired and need to be refreshed. It makes no strenuous demand on us, and if a book bores us we put it down with a clear conscience; for our motive in such reading is generally to pass the time or to amuse ourselves by way of recreation.

*Study*, on the other hand, does make real and definite demands upon us. It is not "skimming through" a book, but a real effort to make what we read permanently our own. Its speed is steady and deliberate, for study must be methodical. It means in fact that we do not let the author do all the thinking for us; we do it with him.

### **Making Facts our Own**

The things that we remember best are not those which other people tell us, but those which we tell other people. That is to say, the little piece of activity which telling involves makes more impression on our memory than does the passiveness of mere hearing. Apply this to reading a book. The reading is like the passive hearing. What is to correspond to the active telling? Obviously we cannot expect to be able to tell everything to some patient friend, for we should become intolerable bores if we did! So we must tell ourselves; and, the more careful the work which we put into telling ourselves, the better shall we remember what we have read. Mere talking to ourselves won't do. The best way to tell ourselves about something which we have read is to make our own analysis of it. This will involve three things:—

(1) That thinking with the author, of which we have spoken.

(2) The writing down of our own ideas of what the book contains, which corresponds to "telling." This does not mean expressing agreement or disagreement with the author, nor commenting in any way on the book; but simply putting down on paper in the briefest possible way what the contents of the book seem to be. And

(3) Making a brief and orderly analysis or outline of the book with which we can refresh our memory whenever we wish to do so.

### **How to Master the Contents of a Book**

The first requisite for a beginner who wants to analyse a book is not paper and pencil, but patience. That is to say, do



not begin by trying to analyse the first page (and still less any other). For the first thing to aim at is to get a good general impression of the whole book or at the very least of one chapter. To gain this begin by reading the whole book straight through quickly. If you can do it at one sitting so much the better. Do not linger over detail. Then ask yourself: "What general line does the book take?" If you cannot easily answer that question after your first reading it does not matter. It only means that you should read it through again as quickly as before. This time it will be a little more familiar, which is a gain. You may have to repeat this process two or three times before you really feel that you are "getting the hang of it" as a whole. You are not wasting time by so doing; you are really saving time by gaining familiarity and a general impression. Having got this, you are then ready for your paper and pencil. But again patience is still needed, for it will not do yet to begin analysing that first page! Read the whole through again and put down the leading ideas, or the chief subjects dealt with, in the order in which they come. This will give you the beginning of your analysis, the big bones, so to speak, of the skeleton. You are then in a position to begin at the beginning and take the first section of your analysis and read it carefully with a view to trying to see its line of thought and how you can subdivide it. This will probably give you several shorter pieces to treat in the same way. When you have gone through the whole book or chapter in this way you will have a rough general analysis of it. It would be well now to look through your analysis as a whole and compare it with the book in order to correct it and, so to speak, to tidy it up, and perhaps to shorten it. You may find, for example, that you made the mistake of regarding some point as of primary importance which you now see to be only secondary. If so, this may mean that you should recast the general scheme of your analysis in order to make the general line more clear. Or you may find that some point which you could only express by writing down one or more sentences can now be expressed in two or three words, which will be sufficient to remind you of the point.

### **Knowledge turned into Wisdom**

Having in this way got a grasp of the subject as a whole, think it over. Try to see how any of the new facts that you have learned can be related to other facts that you know. Especially think of any way in which it can affect your own life, or of how you could make use of your new knowledge to help other people to see what you have seen. The purpose of this thinking over is not just to fix upon your memory what

you have studied, for after all there is something better than knowledge that we need, something which grows out of knowledge rightly used, and that something is what we call Wisdom. "Get all the knowledge that you can and then turn it into wisdom," is a very sound piece of advice. It can be done by thinking about things we know and seeing their bearing on the problems and facts of life. Remember that if "facts are the raw material of thought," the purpose of thought is wisdom.

### **Recapitulation and the Study of Missionary Books and the Bible**

The above method might be expressed briefly and clearly thus :—

(A) To make an outline :

(1) Read quickly to gain a general impression, and repeat the process, if necessary, till you see the general line of the book.

(2) Look through the whole rapidly and write down the leading ideas or chief subjects in the order in which they come.

(B) To develop the outline into an analysis :

(3) Read carefully the pages which deal with the first part of your outline, and note down *its chief* sub-divisions according to subjects.

(4) If any of these are at all long or complicated, treat them in the same way, i.e. divide them up and note down the subjects.

(5) Then take each of the remaining divisions of the outline you made under No. 2, and deal with them in the same way.

(C) To correct and use the analysis :

(6) Compare your analysis with the book so as to correct any mistakes you have made, and to shorten it.

(7) Taking your analysis as your guide, think it through and try to see how the book bears on any other facts that you know, and how it should affect your life or your work.

In this paper we are thinking specially of missionary study, or of Bible study. The above method can be applied to either. Some missionary study books give headings or side notes to all the chief paragraphs of each chapter. This may either help or hinder the beginner. It will hinder him if he begins by paying attention to them instead of making his own outline or analysis. For it will mean that he lets the editor do the work which (if he really wants to know the book) he should do himself. Make your own analysis first. It probably will not be as good as the one the editor has made for you, but being your own it will help you far more in gaining and retaining knowledge. But when you have made your own, it will then be a



help to compare it with, and correct it by, the outline provided in the headings or side notes. The same thing applies to Bible study if one uses a Bible which has headings to all the chapters, as have some copies of the A.V.

An illustration of the above method, applied to a missionary pamphlet, "Concerning Kenya," will be found in the appendix to this pamphlet (see page 15).

### **Group Study**

In all departments of life the value of group thinking is recognized, and the phrase, "the best committee is a committee of one," is *usually* only on the lips of those who do not wish to see any point of view besides their own. In addition to the effect upon the individual of expressing his thoughts aloud, where free discussion takes place, one may be led to modify one's opinions by the marshalling by others of facts to which due regard has not been given. But there is even more than this in group thinking. As the action of the hammer on the anvil produces sparks, so the contact of mind with mind produces flashes of thought. If a unanimous conclusion is reached where a group with different views are thinking out a problem, a result is reached that would never have been attained by the individuals composing the group had they thought separately along their own lines, and in any case every member is influenced by the views expressed by others.

Whatever form of group study promotes discussion is to be encouraged, but at the same time it must be remembered that the mere expression of views without the preliminary investigation of facts is not study.

In many cases difficulty may be experienced at first in persuading, say, M.S.L. members to take an active part in the meeting. Missionary parliaments, missionary debates, and "examinations" on the current number of the "C.M. Outlook," questions and answers illustrated by exhibits, each have their use in breaking the ice, and help along these lines may be obtained from the secretary of the Study Department, or the secretary of the Missionary Service League. Experience has shown that the study circle is the most effective method of self-education that has been devised, but where, for one reason or another, it cannot be developed, a group discussion affords an alternative method that may have fruitful results.

A *study circle* is a small group of six to ten people who agree to meet regularly to study and discuss a book, chapter by chapter; under the guidance of a leader. It affords a splendid opportunity of discovering and training leaders. A brief explanation of the method will be found in "Missionary Study

Circles," C.M.S., price 2*d*. Home Organization Paper, No. 4, contains a list of text-books and helps to leaders, but for a fuller treatment of the subject leaders are referred to "Missionary Study Principles," by the Rev. G. T. Manley, price 1/6. Though the success of a circle depends upon the work of all the members, yet, of course, a great deal of responsibility rests upon the leader, and any who are thinking of undertaking this work should use every opportunity of gaining expert advice by joining a leaders' training circle.

The Study Department are always willing to help in arranging a leaders' training circle. Such circles resemble other study circles in their method, but the trainer does not always take the lead in them. The trainer must be qualified by experience and knowledge to explain the principles of study circle work and their application to the particular circle. He will probably conduct the first meeting of the circle to demonstrate how to do it. Subsequent meetings will then be led by different members, so that all take a turn in leading; and before the conclusion of each meeting the trainer, or the other members under his guidance, will criticize the leadership, pointing out its good points as well as any in which it was open to improvement. In this way all learn to see the application of the principles of leadership and have practice in applying them.

### **The Group Discussion Method**

The group discussion method is suitable for larger numbers or miscellaneous meetings. The essential features are an introductory lecture, discussion based on it in groups, and a report from each, followed by a summing up. Further details will be found in the free leaflet, "A Group Discussion," and in "Practical Hints on the Working of a Group Discussion," price 2*d*. This latter leaflet also contains questions. It would be a great help if any leaders who attempt group discussions would let the secretary of the Study Department have particulars as to the results of their experiments.

It may be a fine thing to hold a large audience with a flow of eloquence and to impress one's own views upon them, but it is a greater thing to inspire even a few to start searching out great truths for themselves. The Bible must always remain for the Christian the supreme text-book, and every effort should be made to encourage not only its reading but its study. Yet no one who seeks to spread the Gospel of Jesus Christ can afford to neglect to study the bearing of the truths He preached on the problems facing the world to-day and how the Church is meeting them.



## CHAPTER II.

### HOW TO PREPARE AND GIVE A MISSIONARY ADDRESS

Fuel can be put into a fire in single small pieces by a pair of tongs, or in the mass by the use of a shovel. The latter will sometimes smother and kill a fire that is nearly out, while the former would be of no use for stoking a big engine. So, in trying to spread the fire of missionary knowledge and enthusiasm, it is sometimes necessary to use the tongs of personal and individual influence, and sometimes the shovel of addresses and sermons to larger audiences.

Every one is called to use the tongs of personal influence, some are also called to wield the shovel by speaking at meetings. To a beginner this latter is often an alarming experience, and the following hints are intended to help him to learn how to do it, and how to avoid the danger of smothering the fire in his audience.

#### Self-Preparation

“ If we have not much time for the preparation of sermons what is the best thing to do? ” was a question asked by some young men about to be ordained. The answer they received was: “ Some men prepare their sermons, and *some prepare themselves.* ”

Both are important, but the latter is *absolutely vital* and is sometimes overlooked. “ How can I hear what you say, when what you are thunders so loudly in my ear? ” was said to one whose life did not back up his public speaking. If we are to influence others for God and His Kingdom, there must be a consistent life, and in addition as speakers we have at least five needs, namely:—

(a) A need of conviction. We must be persuaded ourselves or we cannot persuade others.

(b) A need of knowledge. “ Where there is no fuel the fire goeth out.”

(c) A need of enthusiasm. Fire kindles fire.

(d) A need of sympathy. We must *win* the assent of our hearers, for we cannot *force* it.

(e) A need of inspiration. God’s message in our lips, His Holy Spirit’s power flowing through our personality.

These needs cannot be met without careful preparation. The preparation of ourselves will include the preparation of our spirits, our minds, and our emotions.



1. *Spiritual preparation*.—"I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied. But if they had stood in My council, then had they caused My people to hear My words" (Jerem. xxiii. 21, 22, R.V.) was said of some public speakers of old. Their mistake was that they did not receive their message from God, it was self-evolved; and our Lord tells us that "He that speaketh from himself seeketh his own glory" (St. John vii. 18). Do not make the same mistake. Take time to "stand in (His) council," to see the world as He sees it, to see your work from His point of view, to receive a sense of commission from Him, so that you seek His glory, not your own. To become a power for God we must receive the power of God. This may be a humbling experience (see Isaiah vi.), an alarming one (Jeremiah i. 4-10), a re-assuring one (2 Cor. xii. 9), and a transforming one (Acts xxvi. 15-20). But we must remember that we cannot love God as we ought by loving Him in our hearts and souls alone. We must love Him with all the mind too. So the mind has to have its share of preparation.

2. *Mental preparation*.--Mental preparation has already been touched on in general terms in the chapter on How to Study. In applying it to the preparation of missionary addresses thoroughness is needed, otherwise there is likely to be failure.

Some addresses are ineffective because they lack background. To avoid this mistake one should, e.g., before speaking on the work in Fukien or Western China read "The Awakening of China" (Balme, 6d.), and recent articles in the "C.M. Outlook." Other addresses fail because they lack foreground, and deal in general terms with large issues without showing how these affect work in C.M.S. Missions. Read lives of missionaries whose characteristics resemble those needed to-day, e.g., Douglas Thornton, George Pilkington, Mary Bird, Irene Petrie, and especially life-stories of men of other races, e.g., Sadhu Sundar Singh; or see "Japan in Transition," chapter IX.

A speaker can keep fresh by cultivating acquaintance with all kinds of people from abroad; listening to lecturers who speak well and picturesquely; and reading books with good descriptions of life overseas.

Try to master one or two main subjects, for example, Africa, China, Medical Missions, Islam. In your reading jot down notes on these. Collect "cuttings" from newspapers to act as illustrations. Note current events in the world or in church life which form a link with this subject.

Some addresses fail to accomplish as much good as they might do, not because the speaker has not a sense of commission, not because he has not good mental material to give, but just because he gives it in a dull mechanical way. So there is need also for :—

3. “ *Emotional* ” *preparation*.—Try to feel constantly the thrill of the world situation, of Christ’s call to service, of the heroism and romance of the mission field. Cultivate this by constant and vivid use of the imagination ; picture what is going on. Enrich your life of feeling by good music, pictures, etc. “ *Punch* ” will help in the emotion of laughter. But let emotion be in subjection ; not sentiment, but sympathy must be your aim.

### **The Preparation of the Address**

This involves the problem of choosing a subject, and of deciding what to say about it.

The first point is not always easy. But two considerations may guide us. The subject must be one which will appeal to your audience (you would not talk to a kindergarten class as you would to an audience of bank managers and business men, nor vice versa !); and it must be one which appeals to you. Hence :—

(a) Consider carefully your audience ; their needs, their tastes, their prejudices, their possibilities of practical response. Above all, consider points of immediate contact with them if possible. The things which interest them will be a guide to you in this.

(b) Choose some subject which you yourself care about, and feel you must pass on. Let it preferably be one which you have already studied, and about which you have thought to some extent. Then remember that if you aim at nothing you will hit nothing !

(c) So it is very important to have a definite aim, e.g., *Intellectual*, giving information, e.g., to Sunday-school teachers who are about to give a course of lessons on Uganda, Persia, etc. *Emotional*, to stir the feelings which move the heart, and which in turn sway the will. Broadly speaking, an audience, however mixed, is on the same emotional level. *Practical*, e.g., when addressing an M.S.L. branch which is prepared to work, but awaits suggestions. Suggest what they can do.

These aims are not mutually exclusive, but one should dominate all.

(d) Pray for guidance from God. He has a message to give through you. He will lay it on your heart if you seek His presence and listen to His voice.



## Approaching and Constructing the Address

(a) Have one strong central theme in view: e.g., to win your audience's interest in Persia; to make them realize the opportunity in Africa; to enlist support for medical missions generally. Let this theme run through the address like the *motif* of a piece of music, the recurring chorus in a cantata.

(b) Having secured your theme, begin to classify and increase your present knowledge of the subject. Enlarge it by further special reading in missionary books or magazines, current newspapers, etc. If you have time, keep a special notebook in which you can jot down relevant matter as it occurs to you. (A good speaker will usually have several "addresses in the making"—stock-pots into which he will always be casting new ingredients as they come to him; he need not fear to prepare for different types of audience, for the final selection must be made separately in each case.)

Look out for telling illustrations; vivid stories from abroad (which really teach something); or striking facts of daily life at home (cf., "World Labour and Our Supplies." C.M.S., free), which will arrest the hearers. Colour is essential to a good picture. Be specially careful to secure a good beginning and a good ending; in any case it is best to write out and memorize these sections at least. Begin with interest; end with what convinces and leads to persuasion and action.

(c) When you have written down all you want to say, in rough and loose order, leave it to "simmer." Then, pray over it all again till it begins to take shape as a definite message. Let the message above all else be clear to yourself as a whole and in its parts. To this end, write out a rough first outline, which moves logically forward from point to point. Then fill in your outline with the appropriate details already collected. Aim at quality rather than quantity. Be sure to have plenty of picture-matter. See the "pictures" you are to describe (of incidents, people, stories, etc.). Have clear "heads" and "sub-headings." If possible, talk your scheme over with a critical but sympathetic friend.

(d) A good title, announced early in your address, will often attract and hold the attention of your audience.

(e) Have as many points of contact as possible all through with the sympathies of all your audience. Some will respond to a mention of the League of Nations; some to illustrations from home life abroad; some to a quotation from a good book (Shakespeare is a rich mine for speakers); all to the mention of those deep human needs in temptation, sorrow, doubt, by which men everywhere are faced.

(f) A sense of humour, and the use of laughter, are invaluable, they relieve tension, recapture lost interest. But they must not be overdone, and should never be employed at the expense of the beliefs, customs, etc., of other races, in such a way as to produce contempt.

(g) Be fair to other races and their religions; (e.g., do not lay stress on foot-binding in China, now gradually disappearing). Christ came "not to destroy but to fulfil." Show what there is to admire, but be faithful in showing how sin and the lack of Christ spoil what is already good in their life. "Jesus Christ and the World's Religions," W. Paton (C.M.S., 1s.), is an excellent summary of the strength and weakness of non-Christian faiths.

(h) Dwell much on the positive side of missions; the work that is being done is the best evidence for the value of missions. But have the "objectors" in view.

(i) If making practical suggestions for the response of service do not only appeal for money, but for further study, for the influencing of others, for work, for prayer, and give varied examples of how all can be done.

(j) Do not assume knowledge on the part of your audience; "caste," "Islam," "Buddhism," may be closed books to them; on the other hand do not under-rate their intelligence or "talk down" to them.

(k) A good summary of the purpose of an address, by a wise old speaker, may conclude this section. "In all speaking," he says, "we must:--

Paint so as to appeal to the Imagination.

Prove so as to appeal to the Intellect.

Persuade so as to appeal to the Impulse."

### **The Delivery of the Address**

1. *The Use of Notes.*—If possible, dispense with more than the barest outline of notes, sufficient to remind you of your points as they move forward. If you have written out the whole address, this freedom will come much more easily.

But do not be ashamed of having notes; very few speakers can dispense with them, and your audience, seeing the paper in your hand, will know you have taken the trouble to prepare. Never read out your address word for word. When possible, e.g., in telling a story, let yourself go, and use appropriate gestures. If it is real to you it will be real to your hearers. Try to *see* the scenes you describe, not only in preparation but in delivery. People will always listen while you describe anything vividly.



2. *The Control of Your Time.*—The last ten minutes of an address, if it is too long, may spoil the effect of the rest. Balance your sections carefully—unfolding of subject, information, description, appeal. Ruthlessly cut out beforehand all that is not really going to count.

3. *The Method of Delivery.*—This part of the problem is worthy of real consideration. A meal may be scientifically thought out and may have well proportioned food value; it may also be well cooked so that the food value is preserved, and yet it may be dished up in a slovenly or inappropriate manner so as to make it less acceptable to the guests. In our delivery we are presenting the meal to our guests. Let us endeavour so to present it that it may attract them. We must try to get:—

(a) The voice clear. Even a perfect address cannot be of value if it is not heard. Lack of volume, lack of clear pronunciation, may hinder. Final consonants are exceedingly important and must have full value. For example, a sentence in the above paragraph, if given without the final consonants, would sound like: "A me may be scientifically thaw ow an may ha wer proportio foo value; i may also be wer coo so tha the foo value i preser . . ." Not very intelligible if you did not know beforehand what it was about!

N.B.—Importance of the lips. If the mouth is not opened and the lips well parted, the sound cannot get out. Speaking with the mouth almost closed will prevent the words being heard. This opening of the mouth needs to be constantly remembered in public speaking until it becomes a habit.

Generally let the aim be (1) Compass; beware of the monotone; the voice has a tremendous compass of possibility, the monotony of a speech is often not in the material so much as in the tone of voice; (2) Volume; deep and steady breathing not only tends to remove nervousness but gives volume. Speak to the people at the back of the room, but never shout. (3) Penetration; not a matter of the amount of noise, but of projecting power and clearness. A simple, untechnical, and admirable book: "The Art of Reading and Speaking," Canon Fleming (published by Edward Arnold, 3s. 6d.), might help you to see how to use your voice to the best advantage.

(b) The mind balanced. The problem here is to learn to think while on your feet. Practice in public is essential. But there is a form of practice which can be made in private. As you walk, think of some text or some subject. Immediately set to work to address yourself on this subject to an imaginary audience. For example, take the subject "Medical Missions."

Rapidly grasp three points which you are going to develop. (1) The authority for medical missions. (2) The method of medical missions. (3) The fruit of medical missions. Start at once in imagination to develop the first point, and as you develop it think ahead how you will pass to the second. As you begin to feel that you cannot say more on the first, get on at once with the second. Do not let your imagination say: "Well, that is all I can tell you about point one." Proceed with point two, and you will find it leads naturally to point three. In the middle of your treatment of point three you remember that you spoke only of doctors, and forgot nurses. Do not go back—carry on. Try at all costs to avoid awkward pauses. They make the audience (in this case fortunately only imaginary) nervous, and destroy their power to listen. If you are seized with a total blankness of mind with regard to the future, deliberately repeat what you have said. All you and your mind need is a moment of recovery; a nervous pause will not give that recovery, it may only increase paralysis.

(c) The eye keen. The speaker needs to develop the power of taking stock of his audience, to see who is attending; and, if possible, so to expand a point or an illustration, that some one who is not attending will be caught and carried along. In open-air work this is most essential, and the open-air meeting is the best place in which to learn about it.

(d) The soul intent. Most earnest beginners will be distressed when they sit down to find that they were so engrossed with "getting through," that they forgot the spiritual sense of the presence of God with them. In our quiet times, in our prayers beforehand, we shall ask that in the actual exercise of our service, in the "fiery furnace" of our first addresses we may be conscious of the presence of the Son of God with us. He has promised to be with us by His Holy Spirit. From time to time, remember Him while speaking, and before you rise to speak, claim His Holy Spirit for yourself and your hearers.

### **After the Address**

1. Where you have been granted success, humbly thank God as the giver of it.

2. Where you seem to have failed, remember that if you were really doing your best and relying on God, He will undoubtedly have spoken to some, even through your "foolishness" (1 Cor. i. 27). Ask Him to show you where the causes of failure may lie, that you may remove them.

3. In any case, follow up your words by your prayers, that those who heard may respond to God's voice, speaking to them after your own is silent.



## APPENDIX

THE scheme for private study explained in Chapter I can be adapted for use with text-books and even with a pamphlet such as "Concerning Kenya" (price 3d.). To illustrate the method, we give an outline of a study worked out along the lines of that pamphlet. Thus:—

1. *A preliminary reading* leaves an impression of the changing condition of Kenya Colony and the importance at this time of a truly Christian education.

2. *Outline*.—The work here is lightened by the fact that an outline already exists in the form of headings for the various sections. These are underlined below. The value of preparing one's own headings, however, is shown by the necessity of altering the fourth when it came to sub-headings.

3. *Sub-headings* are filled in to form an analysis.

### What is Kenya?

British Colony in East Africa.

Area, nearly 25,000 square miles.

Population, Indians and Europeans, in addition to Africans.

Capital—Nairobi; two ports also.

### The Great Need

What has been done to meet it?

Influence of European "civilization" on African women.

Desire for instruction.

### High-speed Evolution

Recent discoveries of country's resources.

Construction of railways.

Indian and British immigrants.

### Effects of Intercourse with Europe

Increased knowledge of evil.

Increased knowledge of good, through Gospel message, strong government, and fair commerce.

### Outlook to-day

Chiefs' authority weakened.

Widened outlook of young men who served in the war.

Loss of faith in white man.

Effects of famine and influenza.

### Labour Questions

Growth of race-consciousness.

Inferiority of Indians questioned.

Settlers' need of labour.

Compulsion by indirect methods.

### The Great Decision

Old faiths and old social system destroyed.

Religious principles *or* economic need?

Christian faith as the foundation of all individual and racial welfare, *or* sheer capitalism—the stronger race crushing the weaker?

Only hope is Christian education, bringing knowledge of the Gospel.

4. The fourth step, "Turning knowledge into wisdom," or "making use of the knowledge gained," may be reached by consideration of the following questions which are prepared for *discussion with others*.

(1) What are the main changes that have been brought about in Kenya Colony through the advent of the white man?

(2) Why is the present a critical time for the people of Kenya Colony?

(3) Why did the missionaries feel bound to concern themselves in the labour problems of Kenya Colony?

(4) How can the claims of Jesus Christ best be brought home to the inhabitants of Kenya Colony?

### **Books and Pamphlets on Methods of Study**

For details with regard to the group discussion method see the leaflet, "A Group Discussion" (free), and "Some Practical Hints on the Working of Group Discussions" (price 2d., by post 3½d.).

For particulars of the study circle method, see "Missionary Study Circles" (price 2d.), or "Missionary Study Principles" (price 1s. 6d.).

### **For Private Study**

"The Student's Guide" (especially chapter 5), Professor J. Adams (University of London Press).

"Systematic Scripture Study," published by C.M.S. (cloth 1s. 6d., by post 1s. 8d., paper 1s., by post 1s. 2d.).

Home Organization Paper, No. 4, contains a list of study text-books and other helps that are available.

Leaders of study circles and group discussions are asked to notify the Study Department of the existence of such, so that contact may be maintained, especially with a view to the guidance of the service that is the natural outcome of study into the best channels. The free pamphlets, "You and Your Group," and "What are You Going to Do?" will be found to be full of suggestions.